726 made before going to war and which she said was
727 not form of ghost dance, as follows:
"The round dance (to·loši·la muluwil) was made
535 by the chief; he held it at his place. All the
726 people would come; it lasted one night. Men and
women joined hands, a woman between 2 men, and
they danced around a fire in a big circle for a
long time. A few singers who knew the war songs
stood between the fire and the circle of dancers;
they sang for the dance. The men didn't wear
[292] feather skirts for this dance, as they did for
dances at a burning. During the night of a war
dance, the chief made speeches; he talked loudly,
principally to the men. The next morning the men
would go off to war."
When Tübatulabal made retaliatory attack upon
Yokuts raiders (below), no round dance was held;
"the people were too angry to have a round
dance" (FP).

728 Settlement.- Chiefs of 2 hostile tribes, when
bent upon making peace, met together and "talked
things over; usually they promised each other
not to fight any more." No money or gifts ex-
changed by way of settlement for dead (SM).
72 Two accounts of wars with Yokuts groups il-
173 lustrate motives for warfare, manner of fight-
ing, settlement, etc. Both wars occurred in lat-
ter half of last century.
"A Tübatulabal woman was pounding chia seeds;
some Porterville (Yokuts) men who were visiting
the Tübatulabal took her seeds away from her.
The woman became angry and ran home and told her
husband; he sought out the Porterville men and
killed one. After this fight the Porterville
visitors went home, but the male relatives of
the Porterville man who had been killed returned
to the South Fork valley on a raid and killed 6
Tübatulabal women who were gathering cane at
Cane creek in Kelso valley. They also killed
some Tübatulabal men. Then the Tübatulabal went
down and fought the Porterville people. The Por-
terville chief sent 3 men over to the Tübatulabal
chief to tell him the Porterville men would not
fight any more, and to ask the Tübatulabal chief
to come over to Porterville to 'settle up.' But
the Tübatulabal chief didn't trust the Porter-
ville people; he told the messengers he would be
over at Porterville in 3 days, but after they
[648] left, the Tübatulabal chief sent up to the Koso
chief in South Fork valley to tell those Indians
over there to bring their arrows and go with him
to Porterville. The Koso chief, Mouse, sent over
E to get some more Koso; when they came there
were about 50 of them; they camped one night at
yitiamup (no. 9 on fig. 11), then they and the
Tübatulabal chief and soldiers went over to Por-
terville the next day; they were prepared either
to fight or settle up. The Porterville people
were friendly to them; the 3 chiefs talked and
agreed not to fight any more and the Porterville
chief promised that thereafter his men would be
good. The next year the Porterville people

72 173 visited the Tübatulabal to pick piñons, and they and the Tübatulabal were friendly with each other again" (SM).

When Bill Chico was chief the Monilabal (Yokuts) from around Bakersfield made a raid into Tübatulabal territory; according to FP's account, "The Monilabal would kill lots of Tübatulabal women and take their beads from them. The Tübatulabal men would chase them back down Kern canyon. Once some Tübatulabal women were grinding acorns at a pit mortar when they saw the Monilabal coming; the women ran home and told the men about it. The Monilabal had feathers on their heads; they had come up the canyon to make a raid, and they killed 2 brothers. The Tübatulabal men chased them and caught up with those Monilabal, and they all jumped into the river (unaugmented Kern); they were way up in the hills whistling at each other, and it was dark when the Tübatulabal men came back from Kernville. The Monilabal had finally escaped by swimming across the river. The fight started in the afternoon and lasted until evening.

"After this fight the Tübatulabal men assembled. They were too angry to make a round dance; they just got together and went down E of Bakersfield; there they shot one man in the head. The [648] war stopped then. After that Bill Chico and the Koso chief, Mouse, both went down to the Monilabal and told the Monilabal not to fight any more."

PROPERTY, TRADE, DIVISION OF LABOR

421 562 [602] Personal property, wealth.- Man owned all products of his labor, sons asking father's permission to use such; game man killed belonged to him, but he shared it "if people who wanted some came over to his house; he usually took a piece to his wife's parents too" (SM). Woman owned products of her labor, implements she used; her permission required for sale of such; children "didn't own anything" (SM, FP); LT said her father sold first basket she made, kept the proceeds. There was no enslavement of debtors, war captives. [567]

428 424 538 Some songs, such as bear, rattlesnake songs owned by men, but not sold; rainmaker's songs, outfit either buried with him or passed on by inheritance; man, woman owned right to narrate those myths regarded as his because he told them each winter, but after his death "anyone who remembered that man's stories could tell them" and eventually they came to be regarded as property of new narrator (SM).

556 Wealth amassed by men, women in form clamshell money, shell cylinders; these obtained either by inheritance or by selling meat, piñons, etc. Rich man or chief of advanced age sometimes had "3 antelope or deerskin sacks full of money"; each sack held about 500 long strings rated in American money at $2 apiece, 3 sackfuls totaling $3000. Such wealth hoarded during owner's lifetime; often hidden underneath boulders on rocky hillslopes; [436]